

A Practical Study of JOSHUA

“The Path of Obedience Leads to Victory”

Study Number Sixteen – Joshua 16:1-10

Lewis B. Smedes wrote of an experience in his own life in a book called *How Can It Be All Right When Everything Is All Wrong?*:

(How Can It Be All Right When Everything Is All Wrong? by Lewis B. Smedes)

They left me alone. But without them, I knew I would fall. And I did fall, down, down, down, into a nothingness; into a void, an abyss, a mocking empty hole of unworthiness and helplessness. I had never known such lonely pain, never such fear, never such helplessness, never such despair. I was lost, utterly lost. I felt a life of pious trying going down the drain, a life of half-baked belief in grace exposed as futile. I was sunk. I screamed for help, and none could come. I was making my bed in hell. I lay down in my spiritual waste. But I did not sink! When I flopped into nothingness I fell into God. The old Hebrew lyricist was right, you can make your bed in hell and find your rest in God's hands. It is not a terrible thing to fall into the hands of the living God. No matter what Jonathan Edwards said. His hands are pierced with nails from Christ's cross; his hands are the strength of his love, the power to hold us and keep us from falling into a hell without God.

I discovered, all by myself, in touch only with my final outpost of feeling, that I could be left, deserted, alone, all my scaffolds knocked down, all the stanchions beneath me pulled away, my buttresses fallen, I could be stripped of human hands, and I could survive.

In my deepest heart I survived, stood up, stayed whole, held by nothing at all except the grace of a loving God.

I was in the hands of God

I could live by grace.

I could lose all human support and not fall down.

I was held, and would not be dropped. I was supported, and would not sink. I was held together, and would not fall apart. I was accepted, and could not be rejected...”

p. 115-116

What I felt was the sober, ultimate relief of knowing that I could face the worst and not be destroyed, that I could live without mother's pat on my head, and that I could be myself and, ... whether mother or anyone else approves of me or not. Because I knew that I was held together by God's unconditional Christ-won love. I knew it could be all right with me when everything else was kaput.

(source unknown)

When we come to chapter 16 it's interesting. The whole chapter seems to focus on the subject of suffering. And there are some words in this passage that really teach us about suffering and how we face that kind of suffering.

To review what we've studied so far in Joshua:

Chapters 1-5—the **INVASION OF THE LAND**.

Chapters 6-12—the **SUBJECTION OF THE LAND**—all the military campaigns.

In chapter 13 we turned around and started giving the **INHERITANCES**.

Chapters 13-22 is the **DIVISION OF THE LAND**.

In chapter 13, two-and-a-half tribes got theirs on the east side.

In chapter 14, Caleb got his.

And in our last study in chapter 15, the biggest tribe, Judah got theirs in the southern part of the land.

Now whereas we have Judah in 15, we have Joseph in chapter 16.

Now we're wondering why there isn't a tribe of Joseph and why we have the tribes of Ephraim and Manasseh. The **KEY PASSAGE** that teaches us on the transition and why it took place is Genesis 48. Let's land there for just a minute to kind of explain what took place there so we know what's happening in this particular allotment.

In Genesis 48 Jacob was very near death. Joseph had been traveling back and forth from Memphis to Goshen to see his

old father on numerous occasions. And then he would rally and Joseph would go back to work and then back again.

In Genesis 48 he was CALLED. And at this time he took his two sons. He took Manasseh his oldest and Ephraim his youngest, and they went up to see their granddad for the last time.

When they got there Jacob immediately rallied and sat up in bed and began to talk to them. And he began to reminisce about his life. He talked about meeting God at Bethel and he talked about Rachel dying. But then he began to focus on the two boys and he asked Joseph some questions about these boys. But then he also told him something. He says this:

Genesis 48:5, 6

“Now then, your two sons born to you in Egypt before I came to you here will be reckoned as mine; Ephraim and Manasseh will be mine, just as Reuben and Simeon are mine. Any children born to you after them will be yours; in the territory they inherit they will be reckoned under the names of their brothers.

And then there’s that beautiful section where the two boys come over to their aged grandfather and Israel says to Joseph:

Genesis 48:11

“I never expected to see your face again, and now God has

allowed me to see your children too.”

And then he does a strange thing. It’s time for the blessing and Joseph wants to help his blind father so he takes his oldest son, Manasseh, and puts him at Jacob’s right hand—because the right hand goes to the first-born, and the younger son Ephraim to his left hand. And just as Jacob is ready to bless, he crosses his hands. And Joseph is really upset about that. He thinks that Jacob’s making a mistake.

And then Jacob, after the blessing, says “No I wasn’t. I put Ephraim ahead of Manasseh. The youngest will be over the older.” (see Genesis 48:19)

And so that’s fulfilled. Manasseh will get their inheritance in chapter 17. Ephraim is in chapter 16.

If we take away Joseph and we add two, we have thirteen. No—we have to deal with Levi too, remember. So, if we take away Joseph and we add Ephraim and Manasseh and then the Levites get 48 cities in the land but no inheritance, we have the 12 tribes who are receiving their inheritance on this occasion.

So that’s the way that all of this began to come about. And as we come to chapter 16 it is the tribe of Ephraim that is going to get their inheritance.

Now how do we pursue the subject of suffering and how do we get to that as a meaningful part of this particular study?

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Let's look at a brief capsule form of the family. Remember Jacob, when he fled to uncle Laban's house, ended up with two women in his life simply because his tricky father-in-law gave him Leah on the wedding night instead of Rachel. And then he served seven more years to get his much-loved wife Rachel.

Remember the sordid details of that family. For immediately, the unloved, started having children. And she had:

1. Reuben,
2. Simeon,
3. Levi, and
4. Judah

Bam, bam, bam, bam—four right in a row. And Rachel had no children.

We can imagine living in a family like that with four children running around and the one thing she wants in life more than anything else is to give her husband a child and she can't have one. And she even cries out in Genesis chapter 30 and says, "Give me children or I die." (see Genesis 30:1)

And it says Jacob became very, very angry with her. It intensified her suffering. She decided that she would opt for her handmaid, believing that she would never be able to have

children. So, Bilhah went in unto Jacob and:

5. Dan and
6. Naphtali were born.

Now we have 6 kids.

Leah had stopped bearing children for a brief time and she did something she was not supposed to do and that is she sent in her handmaid, which was only an option if she could not bear children. So, Zilpah got involved in this thing and she had:

7. Gad and
8. Asher.

So now we have 8 kids and Rachel has none. Now the intensity of suffering must be incredible.

But sometimes when we don't think we can go on any further and the suffering is just so incredible we can't stand it, and then we get another opportunity to have to trust Him more intensely. Leah started bearing children again and she had:

9. Issachar and
10. Zebulun.

And then to top it off, she had a little girl by the name of:

11. Dinah.

So now we have 11 kids and Rachel's never had a child. Now there's 11 kids—10 older brothers and one older sister. And then finally JOSEPH is born.

And after Joseph is born, Benjamin is born and his mother—having suffered all of this—dies in childbirth.

Rachel is the epitome of suffering. She named him Joseph because his name means “to take away and to add.” In essence she was saying, “God has taken away my reproach in Joseph and He will add to me another.” And of course, Benjamin is born.

When we're talking about suffering, we're talking about some people who really know how to suffer. And we also are talking about the meanings of their names which epitomize suffering.

Manasseh means “forgetting my troubles.”

Ephraim means “fruitful in the land of my affliction.”

We're not just running away with a subject and trying to make it all fit together. They epitomize what it is to really suffer.

Now the way we've divided the passage is into **THREE PARTS**. Don't they say if you have three points, a poem and a

conclusion, you're inspired in what you're doing.

Well, we have three points in the ten verses:

I. The ALLOTMENT for Joseph—verses 1-4

Evidently the 14-member allotment committee—Joshua, Eleazar and one representative from each of the tribes—met together and they gave Joseph an allotment. That allotment then was divided between Ephraim and Manasseh—Ephraim in the last part of this chapter and Manasseh in the next chapter.

II. The INHERITANCE for Ephraim—verses 5-9

Notice we've changed the word from "allotment" to "inheritance." Because it is allotment for Joseph, to be given an inheritance to the two boys, but it is an inheritance for Ephraim—chapter 16:5-9. And this inheritance is going to be right in the heart of the land.

III. The COMPROMISE—verse 10

We have another sad ending to the story, just like we did in our last study.

We took that first part—the allotment for Joseph—and found **TEN WORDS** that communicate concepts of suffering.

Then we looked at the inheritance of Ephraim and found **TEN**

WORDS—and guess what? They develop further the concepts of suffering.

So basically, all we're going to look at is TWENTY WORDS and every one of those words will instruct us in the realm of suffering as a believer—or even as not a believer. We're going to deal with the subject of SUFFERING.

Now let's get into it with the understanding that Joseph is the one that is basically behind all of this as we dig in—verse 1.

v. 1 The allotment for Joseph began at the Jordan of Jericho, east of the waters of Jericho, and went up from there through the desert into the hill country of Bethel.

“The allotment for Joseph began at the Jordan of Jericho, east of the waters of Jericho, and went up from there through the desert into the hill country of Bethel.”

Okay, what's our first word?

1. The first word is “Joseph”—His name means “he takes away and he shall add.”

What do we think of when we think of “he shall take away and he shall add”?

What we're trying to do now is throw our mind into neutral and think of other biblical illustrations so it fits it. We

immediately think of Job.

And Job says:

Job 1:21, 22

“Naked I came from my mother’s womb,
and naked I will depart.
The Lord gave and the Lord has taken away;
blessed be the name of the Lord.”
[or may the name of the Lord be praised.]

Now when we get to the end of the book of Job we read this:

Job 42:10

After Job had prayed for his friends, the Lord made him prosperous again, and gave him twice as much as he had before.

The Lord takes away in chapter 1 and in chapter 42 He adds more than he had before.

Joseph is the epitome of that. Here is a young man who had everything taken away from him in the first 30 years of his life. He basically lost his family, he was hated by his brothers, he was sold into Egypt, he went through the fit and the prison. And at the age of 30 is the turnaround and everything is added to Joseph. And the rest of his life, the other 80 years, are incredible manifestations of God’s love and grace in what

He has provided for the man.

2. The second word is “Jordan.”

What does “Jordan” mean?

“Jordan” means “flowing down.” That’s exactly the description of a river. It flows from the Sea of Galilee into the Dead Sea.

That’s a description of every human being. The minute we’re born we’re on a downhill run. And if we stay on that, it leads to death—into destruction.

Take Matthew 7:13: “There are many who go into the broad way and the broad way leads to destruction.”

We have to make a decision on that descent—on that Jordan—to get off of that freeway; to choose life in Christ to escape that.

We could put Luke 16:19 here—the rich man and Lazarus. The rich man is incarcerated in flames, longing for Lazarus just to dip the tip of his finger in some water to slake his thirst in the horrible experience of suffering.

Revelation 20:14 and 15 talks about it. What are we saying? We’re saying that if we don’t do something we’re on the Jordan and we’re heading toward eternal suffering, because that’s what it is. For every person that chooses not to receive Christ, he faces eternal suffering. He faces going down.

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How does Jordan relate to us as believers?

When people have a hard time as Christians—if they're new believers—they'll say, "Boy, I must have really done something bad to deserve this" or "God is really ticked at me because He let this happen to me."

Let's turn that around with a mature concept of suffering in our life. We can plan that becoming a believer, we are going to suffer. We're going to be on a road of suffering. We can count on the fact—and put it down in concrete—SUFFERING 101 is a required course in the divine curriculum to make us Christlike. We will suffer.

Philippians 1:29

For unto you it is given in the behalf of Christ not only to believe on him, but [WHAT?] also to suffer for his sake.

1 Peter 2:21

To this you've been called because Christ also suffered for you, leaving you an example that you should follow in his steps.

Don't come with this business of "Boy God is mad." That's exactly what Satan wants us to do. He wants to drive a wedge between us and a loving God when we're suffering. He's accomplished his purpose if he can do that and destroy our confidence in God.

But see, God uses it. There are only certain things that God can teach by suffering. He has no other way of doing it and so it's just part of the program. We have our Jordan. We're making our descent into suffering, into difficulty.

3. The third word is the word "Jericho." We've already had that.

"Jericho" is "the fragrant place." It's the place of the world. Do we suffer in the world? The world is the citadel of sin and the sting of sin is death. Remember the scorpion in Joshua 15? He grabs us on the front-end and stings us on the back-end.

That's the way sin is. Sin stings us with suffering. We hurt badly as a result of being in the world and conforming to it as believers, allowing it to go on.

We're setting up ourselves in our world system for some horrendous suffering that is beyond anything we've ever known before. It's just a foregone conclusion. We cannot do the things we are doing without experiencing some horrible, horrible suffering.

Here's an article on abortion:

Abortion is an atrocity changing the whole thought process of our country. More than a million unborn lives a year cannot be violently terminated without taking its toll on us as a nation.

I have spent 36 years in the practice of pediatric surgery, longer than anybody else now practicing in this country. I deal primarily with the correction of congenital defects and I know what these “defective” children become.

But the verse that really gives me great courage to do what I am doing is Exodus 4:11, where God speaks to Moses at the burning bush when Moses doesn’t want to plead with Pharaoh.

God says, “Who made man’s mouth? Who made the deaf or the dumb or the seeing or the blind? Have not I, saith the Lord?”

Like it or not, God makes the imperfect. And you and I as His stewards have no more right to destroy the imperfect than we have the right to destroy the perfect.

Harvard University’s Project on Human Sexual Development did a comprehensive study of television’s role in the sexual education of children. Their study revealed some interesting patterns in programming:

- 70% of all allusions to intercourse occurs between unmarried couples or involves a prostitute;

- Much of television’s erotic activity involves violence against women.

The television medium is also a strong promoter of alcohol [beverages]. Television characters drink 3.5 times per hour on television, four times an hour during prime time. For every time coffee is consumed on TV, alcohol is consumed ten times. For every time milk is consumed, alcohol is consumed 44 times. For every time water is drunk, alcohol is drunk 48 times.

(source unknown)

We look at that, but also take a good look at the humanists who are running rampant in the realm of education and say we're not going to suffer.

(The Rebirth of America, The Arthur S. DeMoss Foundation)

Our schools are working feverishly to produce the perfect humanist man. And just what is a “humanist?” Let me give it to you in the words of the American Humanist Association itself. In their brochure, they quote Sir Julian Huxley, one of this century's leading humanists and former first head of UNESCO, thus: “I use the word “humanist” to mean someone who believes that man is just as much a natural phenomenon as an animal or plant: that his body, mind and soul were not supernaturally created but are products of evolution, and that he is not under the control or guidance of any supernatural being or beings, but has to rely on himself and his own powers.”

(source unknown)

We've seen some suffering in the world but we haven't seen anything yet as to what there is going to be. Jericho epitomizes that.

4. The fourth word is “Bethel.”

We get to this fourth word and think, how does the house of God fit into suffering? Where do we go when we suffer? We

run to the house of God don't we?

We come and make all kinds of promises to God and vows and commitments. "Get me out of this thing and then everything'll be alright." We run to the house of God. But be careful.

Ecclesiastes 5:1-7

Guard your steps when you go to the house of God. Go near to listen rather than to offer the sacrifice of fools, who do not know that they do wrong.

Do not be quick with your mouth,
do not be hasty in your heart
to utter anything before God.

God is in heaven

and you are on earth,
so let your words be few.

As a dream comes when there are many cares,
so the speech of a fool when there are many words.

When you make a vow to God, do not delay in fulfilling it. He has no pleasure in fools; fulfill your vow. ...

What about believers? When we're suffering, what should we do?

A lot of believers are like Thomas. When we suffer, we draw off. We isolate and suffer alone.

God did not mean for that to happen. To the suffering Christians in the book of Hebrews who are getting ready to flick it in, we read these words:

Hebrews 10:25

Not forsaking our own assembling of ourselves together, as it is the habit of some, ...

We need to run into the body of Christ. We need to run to the house of God. It is there we're going to find comfort, and waiting arms of love and support and encouragement. To open ourselves up in our suffering to that which the Lord has wonderfully provided in the body of Christ.

Those are our first four words:

1. "Joseph,"
2. "Jordan,"
3. "Jericho," and
4. "Bethel."

Let's get on to verse 2.

v. 2 It went on from Bethel (that is, Luz), crossed over to the territory of the Arkites in Ataroth,

“It went on from Bethel (that is, Luz), crossed over to the territory of the Arkites in Ataroth,”

5. This fifth word is the word “Luz.”

What does that word mean? That means “to bend but not to break.” It means “to bend aside, to turn away, to depart.”

How does that fit in the subject?

Mark 10:22

But at these words his face fell, he went away grieved, for he was one who owned much property.

We can come in and not know Christ and the Spirit of God can bend us, but we don't break. We walk out the same way we came in. God will provide other opportunities possibly for us to bend, and then He wants us to break.

FELIX and DRUSILLA in the book of Acts come to the apostle Paul and want to hear his testimony about Jesus. Paul goes to dinner and he says the three things on the agenda are righteousness, self-control and judgment.

Felix starts listening to that and he trembles and he says, “I'll hear you again another time” and he leaves. He bends but he doesn't break.

AGRIPPA and BERNICE, living in an incestuous relationship,

listen to the apostle Paul's testimony. But when the time comes, he says, "Are you trying in these few words to make me a Christian?" (see Acts 26:28)

FESTUS the same way—just an outburst as Paul's speaking. Saying, "Paul, you're out of your mind!"

They're bending and they're not breaking. And they're going to suffer more because of that.

But what about a believer? God means for a believer, when he is suffering, to bend and to break because God is famous for using broken things.

We will either BEND and become BITTER or

We will BEND and become BETTER because we BREAK.

And then God is ready to use us for His glory.

6. Now the sixth word is the word "ARKITES."

Does this fit?

This word means "length or length of days." How does that relate to suffering?

What do we do when we suffer? The first thing we think of is, "How long Lord is it going to be before I get out of this?" This is terrible! It seems like an eternity.

Length—how long is it going to be?

An old fellow was asked one day, “What is your favorite verse in the Bible?” And he said, “And it comes to pass.”

He was asked, “Well, why do you like that verse?” He said, “Well whenever trouble comes, I know it didn’t come to stay so I quote my verse—and it comes to pass.”

That’s it! And recognizing it we realize that it’s a temporary situation for God to work in our lives.

Now what about believers though? When we suffer, we immediately think of “length of days” don’t we? We know that suffering is going to intensify with old age and is only going to be a certain more days, and we begin to intensify our priorities. We begin to think about doing a good job to finish well in the race of life.

Romans 8:18

I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed in us later.

7. The seventh word is the word “Ataroth.”

That word is used twice here in the passage and it means “crowns.”

What happens when we suffer? Our knees ought to bend and we are to crown Him Lord of all.

“King of my life, I crown thee now,
Thine shall the glory be.”

(source unknown)

v. 3 descended westward to the territory of the Japhletites as far as the region of Lower Beth Horon and on to Gezer, ending at the sea.

“descended westward to the territory of the Japhletites as far as the region of Lower Beth Horon and on to Gezer, ending at the sea.”

8. Our eighth word under the Joseph allotment is the word “Japhletites.” And that is an interesting word. It means “whom God sets free.”

There comes a time:

John 8:32

You shall know the truth and the truth shall set you free.

But there is another way. Shackled in the prison of suffering, there comes a time when God sets us free. And oh, glorious fruit of righteousness that results from the time that we have been set free. We've been to the place of the “Japhletites.”

9. “Beth Horon”—that’s an interesting word. That word means “the place of a hollow.”

Where did we see that before? “The place of a hollow.” In Genesis 32. Remember where the angel touched Jacob in the thigh? He touched him in the hollow of his thigh. Why? Because Jacob was still fighting.

Principle—God sometimes has to touch us physically when we don’t respond spiritually.

And sometimes the suffering in our lives is just that. We have failed to respond as God has worked with us, provided opportunities to bend and break, but we have stayed. God finally has to reach out and touch us in a physical way in order to get us to respond in a spiritual way.

10. The tenth word is “Gezer” and we had that word back in the list of the kings in chapter 12. It means “a place cut off.”

We can put two passages there:

1. John 15:1, 2—Where our Father is the vinedresser and every branch that bears fruit, He prunes it or cuts it, that it may bear more fruit.

2. Romans 2:28, 29—Talks about the circumcision of the heart. It is that inward cutting of the Spirit of God in our hearts and lives that we might be more like Jesus Christ our

Savior.

v. 4 So Manasseh and Ephraim, the descendants of Joseph, received their inheritance.

“So Manasseh and Ephraim, the descendants of Joseph, received their inheritance.”

Now of course, “Manasseh” means “forget my troubles.” And we’re going to talk all about him in chapter 17.

But now we’ve looked at:

I. The ALLOTMENT of Joseph—verses 1-4.

Now let’s turn to:

II. The INHERITANCE for Ephraim—the focal point of our passage—verses 5-9.

Again, ten more words. And these ten words really have some fantastic truth in them.

v. 5 This was the territory of Ephraim, clan by clan: The boundary of their inheritance went from Ataroth Addar in the east to Upper Beth Horon

“This was the territory of Ephraim, clan by clan: The boundary of their inheritance went from Ataroth Addar in the east to Upper Beth Horon”

We have:

1. “Ephraim”—“Ephraim” means “double land” or “twin land.” And it also means “fruitful in the land of my affliction.”

How does that fit? Double fruitful.

From the experience of suffering there is a double benefit. There’s a benefit in what happens to us INWARDLY and there’s a benefit to people around when we properly respond to the suffering in our life.

We want to double our pleasure, be fruitful in the land of our affliction. So it all fits together under Ephraim.

1 Peter 1:6, 7

In this you greatly rejoice, even though for a little while, if necessary, you have been distressed by various trials, that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ;

Who is the epitome today of someone who is really fruitful in the land of her affliction?

Joni Eareckson Tada is our little lady. As a senior in high school she becomes a quadriplegic. There’s an interesting little

poem in her book, *Changes, Choices*, that tells us a little bit about it:

(Choices, Changes by Joni Eareckson Tada)

I have a piece of china,
a pretty porcelain vase.
It holds such lovely flowers,
captures everybody's gaze.
But fragile things do slip and fall
as everybody knows,
and when that vase came crashing down,
those tears began to flow.

My life was just like china,
a lovely thing to me.
Full of porcelain promises
of all that I might be.
But fragile things do slip and fall
as everybody knows,
and when my life came crashing down,
those tears began to flow.

But don't we all cry when pretty things get broken?
Don't we all sigh at such an awful loss?
But Jesus will dry your tears as He has spoken,
'cause He was the one broken on the cross.

Now Jesus is no porcelain prince,
His promises won't break.

His holy Word holds fast and sure,
His love no one can shake.
So if your life is shattered
by sorrow, pain, or sin,
His healing love will reach right down
and make you whole again.
p. 159-160

Ephraim—doubling our pleasure in our suffering.

2. “Ataroth Addar”—“Ataroth” means “crowns.”

Remember?

“Ataroth Addar” means “crowns of honor or glory.”

What kind of crowns are there in the Bible that can be ours if we triumph in our suffering?

James 1:12 says we “receive the crown of life” when we’re triumphing in our trial.

Paul talks about a “crown of righteousness.” (see 2 Timothy 4:8)

He says “I fought a good fight, I finished the course, I kept the faith.” (see 2 Timothy 4:7)

“Henceforth there is laid up for me a crown of righteousness.”
(2 Timothy 4:8)

These are just a couple of those crowns of honor and glory at “Ataroth Addar.” Think of what’s going to happen in the future and the crowns that are ours by cooperating with God’s divine program.

See the word:

3. “Beth Horon”—the third word. We’ve already had that. That’s “the place of the hollow” touching us physically to get us to respond spiritually.

v. 6 and continued to the sea. From Micmethath on the north it curved eastward to Taanath Shiloh, passing by it to Janoah on the east.

“and continued to the sea. From Micmethath on the north it curved eastward to Taanath Shiloh, passing by it to Janoah on the east.”

Some interesting words:

4. “Micmethath”—that word means “a hiding place.”

The Lord has promised that there is a shelter in the time of a storm.

Matthew 23:37

...like a hen would gather her chickens, and you would not.

Psalm 27:5

In the day of trouble
he will keep me safe in his dwelling;...

He hideth my soul in the cleft of the rock
That shadows a dry, thirsty land;
He hideth my life in the depths of His love
And covers me there with His hand,
(source unknown)

He is a shelter, a hiding place, in the midst of our suffering.

The fifth word is:

5. “Taanath Shiloh”—“Taanath Shiloh” is very, very interesting because “Shiloh” is another word for “Jehovah,” for the coming of Christ.

Remember in Genesis 49 it says “until Shiloh comes”? (see Genesis 49:10)

“Shiloh” means “rest.” And Jesus said:

Matthew 11:28

Come unto Me, all ye who are weary and heavy laden, and [WHAT?] I will give you rest.

And Hebrews chapter 4: “you will enter into my rest.” (see Hebrews 4:1, 3).

So “Shiloh” means “rest.”

“Taanath” ahead of it means “approaching rest.” So suffering as it progresses, we come through a process of approaching rest—of saying no matter how bad it is:

Jesus I am resting, resting
In the joy of what Thou art;
I’m finding out the greatness
Of Thy loving heart.

Thou hast bid me gaze upon Thee,
And Thy beauty fills my soul,...
(source unknown)

We are coming to “Taanath Shiloh.” We are approaching rest in our suffering if we are properly responding to it.

Now the next word is very interesting because it means “rest.”

6. “Janoah”— just means “rest.”

So we’re no longer approaching it, we come to it.

What about:

Isaiah 26:3

I will keep him in perfect peace, whose mind is stayed on Thee.

It can be falling apart all around us, but we can still say “It is well with my soul.”

We approach it and then we enter into it and experience it in the midst of our suffering.

Now we come to verse 7.

v. 7 Then it went down from Janoah to Ataroth and Naarah, touched Jericho and came out at the Jordan.

“Then it went down from Janoah to Ataroth and Naarah, touched Jericho and came out at the Jordan.”

The seventh word is:

7. “Ataroth”—we’ve already had that—that’s “crowns.”

We can put Revelation 4:10 and 11 there.

Why do we want to suffer? So we have a crown to throw at the foot of His throne in the future. It says the twenty-four elders threw their crowns in an act of worship at the foot of His throne.

What a joy in the midst of suffering to know that those crowns that become ours in that crucible will one day be an act of worship to Jesus Christ, the One who makes it all possible.

Now the eighth word is:

8. “Naarah.”

Do you know what “Naarah” means? “Naarah” means “servant.”

How does a servant and suffering fit together?

It’s an amazing thing when we get on a path like this and the Spirit starts teaching us truth—it’s something we’ve never seen in print before—and we’re just saturating our mind with all the scripture passages we can think of. Wow, does it fit?

And it was almost like the Lord was just speaking and He says, “Read John 13.” Jesus, just before He died—less than 24 hours—walked into a room of proud hearts and dirty feet and He became a servant. He picked up the towel and the bucket and started washing feet.

Principle: We’ll find healing in our suffering when we become a servant.

When we sit around and we indulge in self-pity and isolate ourselves, we’re going to prolong our suffering and intensify it. If we want healing in our suffering, become a servant. Because

we're going to hear, "Well done thou good and faithful servant. Enter into the joys I've prepared for thee." (ref. Matthew 25:23)

Sometimes God allows the suffering to teach us how to triumph in it by learning to be servants. We cannot become a servant and minister to others without finding healing in our own life because we really realize we don't have much to gripe about when we see some of the people around us who are really, really experiencing suffering in their lives. So it fits.

v. 8 From Tappuah the border went west to the Kanah Ravine and ended at the sea. This was the inheritance of the tribe of the Ephraimites, clan by clan.

"From Tappuah the border went west to the Kanah Ravine and ended at the sea. This was the inheritance of the tribe of the Ephraimites, clan by clan."

Our ninth word is:

9. "Tappuah"—and we've already had that back in the kings. That means "a place fruitful in apples."

Remember that?

John 15:8

Herein is my Father glorified, that you bear much fruit.

What does suffering do? Suffering bears fruit externally in the lives of others—John 15—“You have not chosen me, I have chosen you and ordained you that you should go and bring forth fruit.” (ref. John 15:16)

That fruit is the fruit in other people’s lives. But suffering also bears an internal fruit in us.

Galatians 5:22, 23—that’s how that fruit begins to be borne—by the breaking experience of suffering in our lives.

Galatians 5:22, 23

But the fruit of the Spirit is love, joy, peace... [and all of those things]

We now get to the tenth and final word in this section and the twentieth word for the whole passage.

10. “Kahah Ravine” and that means “a place of reeds”—R-E-E-D-S.

When we think of a place of reeds, we think of a ravine with water in it and it has reeds in it.

What are we thinking? Moses. See, it’s all over the place. Exactly. Where and why and when?

Back in Exodus 2, verses 1-10 all the little Hebrew babies

were supposed to be killed as an edict from Pharaoh because they were propagating too rapidly.

And this dear mother had a precious little boy and she hid him for several months. And when she knew she could not hide him any longer, she made kind of a little tiny ark and she put the baby in the ark and put him down in the place of the reeds.

And what happened? Instantaneously in the palace Pharaoh's daughter decides she needs a bath and she goes to the river. She finds the little baby and gives the baby back to its mother to nurse until the child is grown to the point where he can live in the palace and eventually become the liberator of the children of Israel—Moses himself.

What's the principle? When we turn it over and trust God, He'll work it out.

“At the place of the reeds.”

We finally just let go. We turn loose of it. We put it in the little ark and we set it in the reeds and say, “God I can't do a thing about it. It is Yours. I give it to You.”

Watch it work. God will beautifully vindicate that decision of turning loose and trusting Him. And the ultimate victory from suffering will come at that point—“the place of the reeds.”

v. 9 It also included all the towns and their villages that

were set aside for the Ephraimites within the inheritance of the Manassites.

“It also included all the towns and their villages that were set aside for the Ephraimites within the inheritance of the Manassites.”

Now if we took this piece of property that we’ve just described—it’s 38 miles east and west and 20 miles north and south, as far as the size of the inheritance—it’s right in the heart of the land. It’s north of Benjamin, it’s south of Manasseh, and it has the Jordan on the east side and the Mediterranean over on the west side.

III. Now the COMPROMISE—verse 10—the tragic conclusion to the study.

v. 10 They did not dislodge the Canaanites living in Gezer; to this day the Canaanites live among the people of Ephraim but are required to do forced labor.

“They did not dislodge the Canaanites living in Gezer; to this day the Canaanites live among the people of Ephraim but are required to do forced labor.”

We can call this **THE COMPROMISE THAT COSTS.**

Every time we compromise it’s going to end up costing something. And the reason they didn’t drive out the

Canaanites is because they thought that they were going to become wealthier and richer by forcing them to be their laborers and not be obedient to Deuteronomy chapter 7 that says drive them out of the land. (see Deuteronomy 7:1-5)

Donald Campbell in his book *No Time for Neutrality* really uncovers this and it's a very sobering thought:

(No Time for Neutrality by Donald K. Campbell)

Motivated by a materialistic attitude, they chose to put the Canaanites under tribute to gain additional wealth. And that proved to be a fatal mistake. For in later centuries, in the time of the Judges, the arrangement was reversed as the Canaanites rose up and enslaved the Israelites.

In addition to the historical lesson there is a spiritual principle here [too]. It is all too easy to tolerate and excuse some pet sin in our lives, only to wake up someday to the grim realization that it has risen up to possess us and drive us to spiritual defeat. It pays to deal with sin decisively and harshly.

p. 108

The Canaanites stay there and the book of Judges is a sorry, story of the Canaanites becoming the strong ones and literally putting the children of Ephraim in bondage simply because they were not taken care of in the way God had intended back here in the inheritance which was given to them.

Now we have 10 lessons so let's go over them.

Lesson #1: It is part of God's program for development and growth to include suffering.

It is one of the required courses in the curriculum.

Lesson #2: Are you endeavoring to be fruitful in the land of your suffering?

Lesson #3: God sometimes has to touch us physically to get us to respond spiritually.

Lesson #4: The heavenly Father makes provision for a shelter in the time of storm.

He wants to hide us in the midst of the traumatic and the difficulty.

Lesson #5: Question—Have you entered into His rest?

Lesson #6: A cure for suffering comes with learning to be a servant.

Think about that and hang onto that for a little while.

Lesson #7: Are you involved in a compromise that is going to cost you in the future?

Only we can answer that for ourselves.

Lesson #8: Are you bearing fruit for the glory of God?

Lesson #9: Have you been set free from your anxiety and concerns in the midst of your suffering?

We had one word that meant to be set free.

Lesson #10: Have you learned to turn loose and trust in the heat of the traumatic?

At “the place of the reeds”—a kind of ravine—we learn to turn loose and to trust God.

Let's end this section of Joshua with a quote from Stan Telchin in his book *Betrayed!*:

Stan is a 50-year-old Jew whose daughter called him one night and said she had invited Christ into her life. And with great intensity he sets out on a journey to prove his 20-year-old daughter is totally irrational and wrong in what she has decided. And this is what we read as his book concludes:

(Betrayed! by Stan Telchin)

How do I explain the last 2,000 years? I cannot. But I know this: the real issue is not the secular history of this period. Nor is it the “Jewishness” of those who believe. The issue is Jesus. Is He or is He not God's anointed? Is He who He says He is? Is He or is He not the Messiah?

I thank God that His Word is true and that it has set me

free. I praise God that I may read the old covenant and the new covenant and recognize the one Author. I rejoice that the warnings of Deuteronomy have become clear to me and that I have been able to choose life. I soar in my spirit as I press on toward the mark of His high calling in my life.

God is! The God of Abraham, Isaac and Jacob is. The Messiah is. Jesus is the Messiah. Oh, the freedom that wells up in me. I need not dance to the drumbeats of “custom” or of “tradition” or of “old hatred” or of “fear.” *My God reigns!* And *in Him* I live and move and have my being.

How do I contain the power and the reality of these truths? They pour from every fiber of my being. This is the good news that awaits all who seek to find and know God!
pp. 118-119

An explosion took place in my life. My eyes saw.

My ears heard. My horizons expanded. My perceptions increased. My joy reached new heights. And I developed a voracious appetite for God’s Word.
p. 120

Father, You know our hearts. Thank You that so many have demonstrated a voracious appetite for Your Word. Please may it now bear fruit in their lives as they seek Your face afresh. Father, we would pray if there happens to be someone who’s still uncertain about their relationship with You, that Your Spirit might really prompt them to bend and to break, to yield up their lives and their will to You and allow You to do a good work. Thank You for these experiences of studying Your Word. We look forward with great anticipation of the good times

we're going to have with You when we gather around the throne where we stand and glorify Jesus Christ as Lord of all. For it's in the Savior's name we pray. Amen.

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A Practical Study of JOSHUA

“The Path of Obedience Leads to Victory”

Study Number Sixteen – Joshua 16:1-10

NOTES

v. 1 The allotment for Joseph began at the Jordan of Jericho, east of the waters of Jericho, and went up from there through the desert into the hill country of Bethel.

v. 2 It went on from Bethel (that is, Luz), crossed over to the territory of the Arkites in Ataroth,

v. 3 descended westward to the territory of the Japhletites as far as the region of Lower Beth Horon and on to Gezer, ending at the sea.

v. 4 So Manasseh and Ephraim, the descendants of Joseph, received their inheritance.

v. 5 This was the territory of Ephraim, clan by clan: The boundary of their inheritance went from Ataroth Addar in the east to Upper Beth Horon

v. 6 and continued to the sea. From Micmethath on the north it curved eastward to Taanath Shiloh, passing by it to Janoah on the east.

v. 7 Then it went down from Janoah to Ataroth and Naarah, touched Jericho and came out at the Jordan.

v. 8 From Tappuah the border went west to the Kanah Ravine and ended at the sea. This was the inheritance of the tribe of the Ephraimites, clan by clan.

v. 9 It also included all the towns and their villages that were set aside for the Ephraimites within the inheritance of the Manassites.

v. 10 They did not dislodge the Canaanites living in Gezer; to this day the Canaanites live among the people of Ephraim but are required to do forced labor.

QUESTIONS:

1. Read Joshua 16:1-10 and in your own words pull out the main thought of this passage.

2. Whose allotment are we dealing with in chapter 16?

3. Read Genesis 48 and describe why Joseph receives his inheritance through his two sons, Ephraim and Manasseh.

4. Try to locate, on a good biblical map, as many of these boundaries as possible.

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5. Locate, on a good biblical map, as many of these towns and villages mentioned in verses 5-8.

6. Where is the location of the inheritance of Manasseh in **relation** to Ephraim?

7. What is unique about the inheritance of the tribe of Manasseh?

8. What did these two tribes fail to do, according to verse 10?

9. What verse in the study has meant the most to you?

10. What lesson have you learned from this study?

LESSONS FROM THE PASSAGE:

What are some of the lessons we can learn from this particular study?

LESSON #1: It is part of God’s program for development and growth to include suffering.

LESSON #2: Are you endeavoring to be fruitful in the land of your suffering?

LESSON #3: God sometimes has to touch us physically to get us to respond spiritually.

LESSON #4: The heavenly Father makes provision for a shelter in the time of storm.

LESSON #5: Have you entered into His rest?

LESSON #6: A cure for suffering comes with learning to be a servant.

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LESSON #7: Are you involved in a compromise that is going to cost you in the future?

LESSON #8: Are you bearing fruit for the glory of God?

LESSON #9: Have you been set free from your anxiety and concerns in the midst of your suffering?

LESSON #10: Have you learned to turn loose and trust in the heat of the traumatic?

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